

HISTORICAL
APPLICATIONS
AND
OCCASIONAL
MEDITATIONS
UPON
Several Subjects.

Vis à dubio liberari, vis quod incertum est evadere, age pœnitentiam dum sanus es, sic agens, dico tibi quòd securus es, quòd pœnitentiam egisti, eo tempore quo peccare potuisti. S. August.

Written by a Person of
HONOUR.

L O N D O N,

Printed by J. Macock for R. Royston, Book-
seller to His most Sacred Majesty.
M D C L X X.

ma
a
th
t
c
P
e
a
ji
n



TO THE
Lady HARMONIA.

MADAM,

Your Ladiship, who has
a sovereign power
over me, was pleased
to incourage me to
write Religious Meditations,
and therefore to you I dedicate
the First-fruits of my Obedience
to your Commands in this parti-
cular. Your Ladiship can ex-
perimentally say what high ad-
vantages pious Contemplations
afford: Some of which are a
just Divertisement from both
worldly and sinful Employments,

The Dedication.

a great Complacency and Delight in the present Composure, besides the satisfaction to our Consciences, the Improvement of the Divine Graces in us, and a rendring our Souls always in an Harmonious sweet temper, (in which your Ladiship does so eminently excel) being always in a praying capacity, having a willingness to resign our Wills to God's in all things, whether in Life or Death. If this way of applying all our Discourses and Conceptions to a Religious sense, were made more generally practical, the Power of Godlineß, as well as the Form, would so govern us in all our actions, that in this present Age neither the Speculative nor the Practical Atheists

The Dedication.

Deists would dare with so much impudence to shew their faces, nor maintain their detestable Principles so horridly and dissingenuously as now they do; the Age would then be reformed, and we should be good Company to our selves; for when we converse with God, we are never less alone then when alone. Next to pious Meditations, Godly Friends are to be made choice of for our Conversation, such as is your Ladyship, who (without the least suspicion of Flattery, I dare affirm it) may justly be styled the Beauty of Society, and Harmony of Friendship; your Civility being so great, and Carriage so gaining, that you are able to convert a Barbarian into good manners,

The Dedication.

and make a man of a reprobate nature, become a good Christian. Your Example, I confess, is easier to be admired then imitated; Your Precepts adequate and proportionable to so great a Pattern, and those delivered to your Friends and Servants with such a winning mildness and Concern, as if it were your duty to be more ingaged for the welfare of our Souls and good Names, then we ought to be our selves. Madam, I need say no more, but pray for you, that God would multiply upon you (who are both Good and Great) and upon yours all Temporal and Eternal Blessings , and increase the number of such Excellent Saints as is your Ladyship : Then we should enjoy a
part

The Dedication.

part of Heaven out of Heaven,
while we had our Beings upon
the Earth. This is the opinion
of,

Madam,

Your greatest Honourer and
most obedient Servant,
who, as an admirer of your
Vertues, am ambitious to
deserve of your Ladiship the
Appellation of

CONSTANS.

A



A Prayer.

O Lord God, I confess mine iniquities, and my sins are ever before thee, secret as well as known sins. Create in me a new heart, and renew a right spirit within me. Cleanse the wicked and damnable thoughts of my heart by the inspiration of thy Holy Spirit ; forgive my wicked thoughts as well as my evil vile words and actions. Give me thy Grace, that I may not only leave sin for a time, but that I may loath sin ; that I may look upon Jesus Christ not only as a Saviour, which the very worst of men would be glad to do at their Deaths; but as a Sovereign to rule and reign in my heart. It may be in vain for me with wicked Balaam to desire to die the death of the righteous, if I do not
live

A Prayer.

*live the life of the righteous. While I live in the World, let me not be of the World; but be pleased to indue me with so great a measure of thy Spirit, that I may make it the great pleasure of my life to do thee service, whose service is perfect freedom. Make me humble, charitable, and obedient, willing to do good, not only to my friends, but to my very enemies, heartily forgiving them as I desire to be forgiven, and returning to them good for evil: But, Lord, to my Relations and Friends, return their kindness double into their own bosoms. Take from me, good Lord, both in my health and sickness, all that sinful, mis-becoming impatience which so much prevails over me. Let not the fear of Death so much terrifie and discompose my spirits; but so moderate my Affections, that I may willingly and entirely submit to thy Divine will and pleasure, whether in Life or Death, natural or violent: But I most humbly besecch thee, Heavenly Father, to prepare
me*

A Prayer.

me for a better World before thou takest me out of this : So prepare me, O Lord, by sealing to me a pardon for all my sins past, and giving me such an assured well-grounded Faith in Christ Jesus, and such an application of his imputative Righteousness, that when I come to dye, I may have nothing else to do but to dye, and to surrender, though a sinful, yet a penitent Soul into the hands of a gracious Redeemer. While I live here, give me Grace that I may have dying thoughts, that when I come to dye, I may have living hopes. Grant I may live here in thy fear, dye in thy favour, and at the end of my days attain the end of my hopes, even the Salvation of my Soul in and through Christ Jesus my blessed Saviour and Redeemer.

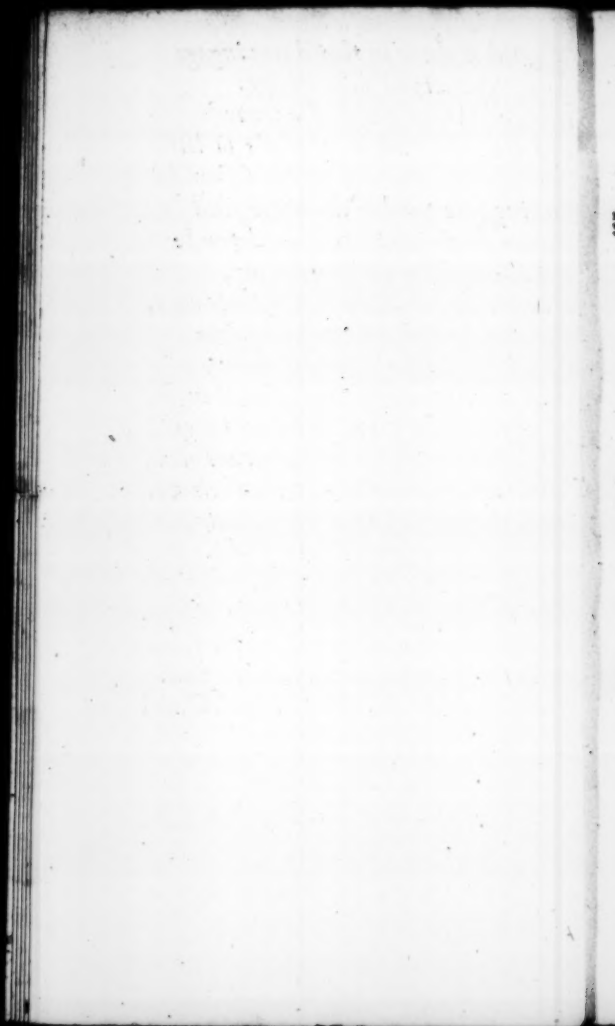
Amen, Amen.

Glory be to the Father,
and to the Son, and
to the Holy Ghost.

Our Father, &c.

Bold is the man that dares ingage
For Piety in such an Age.
Who can presume to find a Guard
From Scorn, when Heav'n's so little
Spar'd?
Divines are pardon'd, they defend
Altars on which their lives depend:
But the Prophane impatient are,
When Nobler Pens make this their care.
For why should these let in a Beam
Of Divine Light to trouble them;
And call in doubt their pleasing thought,
That none believes what we are taught?
High Birth and Fortune warrant give,
That such men write what they believe:
And feeling first what they indite,
New credit give to ancient Light.
Amongst these few, our Author brings
His well-known pedigree from Kings.
This Book, the Image of his Mind,
Will make his Name not hard to find.
I wish the Throng of Great and Good
Made it less eas'ly understood.

WALLER.





Imprimatur

Aug. 19.
1970.

Sam. Parker.



313

L

C

—

—

n

to

i

f



Historical Applications,

A N D

Occasional Meditations.

I.

THE Impressions of Religion are so natural to Mankind, that most men are necessitated, first or last, to entertain serious Thoughts about it. Which may appear from such Speeches and solemn Pro-
B fessions

2 HISTORICAL

essions as have been frequently made by them at those times when they are least to be suspected of design or disguise, and are most concerned to be serious and considerate, namely, at the Approaches of Death.

This may be verified concerning Men of all Qualities and Professions.

1. Kings and Nobles.
2. Statists and Politicians.
3. Such as were most eminent for their profound Learning and general Knowledge.

Some Instances of these, as they do at present occur to my memory, I shall recite ; hoping that they may make the same impression upon others, as I find
by

APPLICATIONS. 3

by experience they have been apt to do upon my self.

I. For Kings and Nobles.

CHARLES the First (the Martyr of Blessed Memory) in his Pious and unparallel'd Meditations, says thus in his Discourse of Death. *I thank God, my Prosperity made me not wholly a stranger to the Contemplations of Mortality. Those are never unseasonable, since this is always certain : Death being an Eclipse which often happens as well in clear as cloudy days.*

Charles the Fifth, Emperour of Germany, King of Spain, and Lord of the Netherlands, after above twenty pitch'd Fields, several Triumphs, four King-

4 HISTORICAL

doms won, and eight Principalities added to his Dominions, willingly resigned all these, retired to his Devotions, had his own Funeral celebrated before his face, and left this Testimony of Christian Religion behind him, That the sincere Profession of it had in it Sweetness and Joys which Courts were Strangers to.

Prince *Henry's* last words are averred to be these : *O Christ, thou art my Redeemer, and I know that thou hast Redeem'd me. I wholly depend upon thy Providence and Mercy : from the bottom of my Heart I commend my Soul into thy Hands.*

The Great Earl of *Arundel*, who died in *Italy*, lying on his Death.

APPLICATIONS. 5

Death-bed said, *My Flesh and my Heart faileth.* And his Confessor adding the next words, That God was the strength of his Heart, and his Portion for ever; he would never fail him: He answered, *All the world hath failed, he will never fail me.*

In the Earl of Marlburg's devout Letter to Sir Hugh Pollard (then Controler of his **MAJESTIES** Household) which he writ to him a little before his Death, there is this passage near the end of it; *Dear Sir Hugh, Let us be more Generous than to believe we dye as the beast that perishes; but with a Christian, manly, brave Resolution look to what is Eternal.*

6 HISTORICAL

II. For Statists and Politicians.

Sir John Mason, Privy Counsellour to King Henry the Eighth, and King Edward the Sixth, upon his Death-bed call'd for his Steward, and delivered himself to him to this effect. *I have been acquainted with the most remarkable Observables in Foreign parts, and been present at very many State-Transactions for thirty years past; and this I have learned by the advantage of so many years experience, That Seriousness is the greatest Wisdom, Temperance the best Physick, and a Good Conscience is the best Estate: and were I to begin my Life again, I would change the Court for*

APPLICATIONS. 7

for a Cloyster, and the whole life I have lived in the Kings Palace, for one hours happy Enjoyment of God in the Chappel: All things else forsake me, besides my God, my Duty, and my Prayer.

Sir Francis Walsingham, towards the latter end of his Life, writ to the Lord Treasurer Burleigh to this purpose. We have lived long enough to our Country, to our Fortunes, and to our Sovereign: it is high time we begin to live to our selves and to our God. In the multitude of Affairs that have passed through our hands, there must be some miscarriages, for which a whole Kingdom cannot make our peace.

8 HISTORICAL

Count Gundamor, that eminent Wit and States-man, in his declining years would say, *He feared nothing in the world more than sin.*

Sir Thomas Smith, Secretary to Queen Elizabeth, some months before his death, said, *That it was great pity men knew not to what end they were born into this world, until they were ready to go out of it.*

III. Such as were most eminent for *Knowledge and Learning.*

Aristotle, that Great Philosopher, at his dying hour cried out, *Ens Entium miserere mei, Thou Being of Beings have mercy upon me.*

Saint

APPLICATIONS. 9

Saint Polycarp, when he was perswaded to swear by the Fortune of Cæsar, and blaspheme or renounce his Saviour; Religiously replied, *Fourscore and six years have I served Christ: I have found him a good Master, neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

The Learned Salmasius departed this World with these words; *O! I have lost a world of time! Time, that most pretious thing in the world; whereof had I but one year longer, it should be spent in reading David's Psalms, and Paul's Epistles.* O Sirs, (said he, to those that were present with him at his Death) *mind the world less, and God more; All the*

the Learning in the world without Piety and the true Fear of the Lord, is nothing worth. The Fear of the Lord, that is Wisdom ; and to depart from Evil, that is Understanding.

The Famous *Grotius*, who performed many Embassies abroad and Transactions at home with much Honour, and who writ many elaborate Discourses in Divinity (That of *the Truth of Christian Religion*, being an unanswerable one) concluded his Life with this Protestation , That *he would give all his Learning and Honour for the plain Simplicity and harmless Innocency and Integrity of Jean Urick*, a devout poor man, who spent eight hours of
his

APPLICATIONS. II

his time in Prayer, eight in Labour, and but eight in Sleep and other necessities. And when one desired him in his great Wisdom and Learning to direct him what to do ; he replied, *Be serious.*

My Lord *Bacon* would say towards the latter end of his life ; That the first Principle of Right Reason is Religion ; in respect to which it was the wisest way to live strictly and severely : For if the opinion of another world be not true, yet the pleasantest life in this world is Piety, Virtue, and Honesty : if it be, then is none so miserable as the vicious, carnal, and prophane persons, who live a dishonourable and unworthy life in this world,
and

and are like to fall into a most sad deplorable state in the next.

Our Learned Selden, before he dyed, sent for the most Reverend Arch-Bishop *Usher*, and the Reverend Dr. *Langbaine*, and discoursed to them to this purpose; That he had survey'd most part of the Learning that was among the Sons of Men; that he had his Study full of Books and Papers of most Subjects in the world: yet at that time he could not recollect any passage out of infinite Books and Manuscripts he was Master of, wherein he could Rest his Soul, save out of the Holy Scriptures; wherein the most remarkable passage that lay most upon his spirit was, Titus 2. 11, 12, 13, 14.

For

APPLICATIONS. 13

For the Grace of God that bringeth Salvation hath appear'd to all men, Teaching us that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly in this present world; Looking for that blessed Hope, and the Glorious appearing of the Great God, and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

I pray God these and the like wholsom Sayings and Advices may prevail with us for good. The last words of dying men usually take great Impression.

pression. Let then the Examples of these Pious men make us serious in the matter of our eternal Concernments, lest by the neglect of such worthy Presidents, we be made sad examples to others.

I shall conclude this with an Observation of *Strada* concerning a great Commander, who having served the Emperour in his Wars till he was very Aged, had several times interceded with him for a dismissal from his Charge, but could not prevail; till at last growing very importunate, the Emperour conjured him to tell him the true reason why he was so earnest to leave his Charge. To which he replied, that

APPLICATIONS. 15

that he had for so many years been immersed in the Hurry and Turmoils of the world ; and being now grown very Antient, it was fit he should interpose some space betwixt the *Bustle of Living*, and the *Business of Dying*.

II.

THere was a Rich Man who lived at *Athens*, who had a beloved Daughter to marry, and he asked Counsel of *Themistocles* his friend, how to dispose of her, most for her advantage, acquainting him that there was a very honest person that courted her, but he was Poor, and there was a Rich

Rich man very desirous of her, but he was not Honest. *The- mistocles* answered, that if he were to chuse, he would prefer monileſs Men, before maſterleſs Money. Signifying thereby, that the ſacred bond of Marriage is not to be contracted only for Money. But there are in theſe our days, more that enquire after the Riches than the Honesty and Virtue of the party they deſign to marry. They look after Gold more then Grace; and ask what Lands they have on Earth, rather than what Inheritance they ſhall have in Heaven. But let ſuch know, That their Love with their Money will de- creafe; there being no Con-

tent

APPLICATIONS. 17

tent or friendship lasting, but such as is grounded on Godliness and Virtue which is everlasting. O what a sad thing is it to consider, that for filthy Lucre sake many will marry where they do not love, and then often love where they do not marry !

III.

IT is related of *Alexander* the Great, that as he proceeded in the Conquest of the World, coming near some Wise men, and discoursing with them, he gave liberty to these Sages to ask some considerable Gifts of him, and assured them they should obtain

C tain

tain for asking. One of these Philosophers replied, *We desire of thee Immortality.* At which *Alexander* laughing, said, I cannot give that unto my self, how then can I give it unto you? *Are you mortal then,* says one of the *Wise men*? I am, said he. Then replied another of them to *Alexander*, why dost thou then disturb the whole world, greedily seeking the Dominion of it, as if thou wert Immortal? The greatest Kings, Princes, and Rulers of the Earth may boast of their happy Government at home, and their Prosperous Successes abroad, but yet the King of Terrors will Rule and Triumph over them. They may protect their Subjects from

APPLICATIONS. 19

from Imminent Dangers, but cannot exempt themselves from Eminent Death; That Great Leveller is no respecter of Persons.

IV.

IT is reported of the same *Alexander*, that when he set forward upon his great Exploits, before he departed from his stately City of *Macedonia*, he divided amongst his Friends and Commanders all the Money he had; for which, being reproved by one of his Well-wishers, who said he was profuse, because he had given away all, and kept nothing for himself, *Alexander's* answer was this, *That he had reserved much*

unto himself, namely, Hope of the Monarchy of the World, which by the valour and help of those his Captains and Nobles he should obtain. Thus it is with him that is Liberal to the Poor, though he may appear in some mens eyes Prodigal, yet in respect of the hope he hath of future gain and profit he is frugally wise; his hope not depending upon the uncertainty of War, as *Alexander's* did, but such as is firmly grounded on the certainty of God's Word, *Prov. 19. 17.* He that hath pity on the Poor lendeth to the Lord, and that which he hath given, will he pay him again: And he doubtless is the best Security in the world.

APPLICATIONS. 21

It is reported of *Hormisdas*, a Nobleman of great Eminency in the King of *Persia's* Court; that because when he was pressed to it, he with a brave Christian courage denied to deny Christ, was therefore degraded of all his Honours, stript out of his Lordly rich habit, cloathed with base sordid rags, and so cast out to keep Camels. After a long space of time, the King seeing him in that sad slavish condition, took pity on him, commanded that he should be brought into his Palace, and clad in garments suitable to his former dignity; and then he was again importunate with him to deny Christ, at which he tore

his Silken cloaths, saying, If for these simple things you think to have me deny my Saviour, away with them, I'll have none of them. Thus should every Christian resolve to persevere in the Faith of Christ, counting all things but dross and dung in comparison of him, sacrificing and throwing over-board all the rich Braveries of the world, rather then (by a base sinful denial of our Saviour) to make shipwreck of our Salvation.

V. There

V.

THere is mention made in story of an honest Roman Servant, who hearing that his Master was sought for by Officers to be put to death, he habited himself in his Masters cloaths, that he might be taken and mistaken for him, and so he was, and suffered death for his Master. Whereupon in perpetual memory of his Gratitude to such a well-deserving Servant, his Master erected a Brazen Statue, with this Inscription, *Servo Fideli, To the Faithful Servant.* Thus our blessed Jesus, who was no Servant, but our Sovereign, yet he

humbled himself to take upon him the form of a Servant, and became obedient unto death, to save us from death eternal. And now he expects not of us a Brazen Monument, but that we should be conformable to his death, and willing to suffer for him when he calls us to it.

VI.

IN 2 Sam. 13. vers. 15. we read of *Ammon* when he had defloured his Sister *Thamar*, he presently hated her exceedingly, *so that the hatred wherewith he hated her, was greater then the love wherewith he loved her.* He commands his servants to put her out of his

APPLICATIONS. 25

his house, and bolt the door after her, lest she should return again. Thus for the most part when unlawful Loves are obtained (though there have been great pretensions of extraordinary kindness and affection to the parties courted) yet upon recollection and consideration of the great crimes committed, the persons tempting hate those that have been prevailed with by the temptation, and their deifying is turned into defying. After this sort we should deal with the most darling sin when once committed ; we should hate it with a perfect hatred, remove it far from us, locking the doors of our hearts, and shutting the windows of our eyes,

eyes, that so it may never be entertained, no, nor so much as suffered to enter in again.

VII.

LET us consider why so many of us so often miscarry in the designs and actions of this life, even when we have most confidence and assurance. The reason is very obvious : We place too much trust in secondary Causes, and in the son of *man, whose breath is in his nostrils* ; but in the beginning of every enterprise neglect to implore the Divine assistance, and wholly to relye upon his Wisdom, with an humble and dutiful acquiescence in his will,
 whe-

APPLICATIONS. 27

whether he shall please to blast our purposes, or to prosper the action, God knowing what is better for us than we do for our selves : If so, we are sure our designs and endeavours will be successful, or we shall have as much reason to be satisfied as if they were, being free from all repining, murmuring thoughts, because we submit to his Providence who is the sole disposer of all persons, actions and times, which is the happy priviledge as well as duty of a Christian.

VIII.

O Lord, I confess, because I slept unquietly the last night,

night, (being troubled with melancholick dreams) and found my body indisposed this morning, I was more discomposed in my mind, then when I have wilfully offended thy Divine Majesty by sinning against thee ; thus sinfully preferring the health of my body before the quiet and tranquillity of my Soul, perishing things before eternal. I beseech God to forgive me this and all other my offences ; and, for the time to come, give me grace that I may be but little concerned for my body, making it my great interest (as it ought to be) to take care for the eternal welfare of my Soul ; which is best secured by a good employment
of

APPLICATIONS. 29

of my time and talent, looking upon it not only as the design and business of my life, but to be my greatest pleasure and delight, to do thee service, *in whose service is perfect freedom.* Amen.

IX.

O Lord, how short and momentary is this life in respect of Eternity ! and yet what great care do we take to provide for the things of this life, as if all our Eternity were here, and not hereafter ! However, we must look upon death, which is natural, and must come, it may be to morrow, as the greatest Good to us which is to be desired,

fired, or as the greatest Evil to be feared. Fear it we may, but we cannot avoid it ; and therefore it is in vain to be transported with a foolish fear, which disquieteth our thoughts but no way secures us from what we fear, but by arming against it, which thus a good Christian ought to do : To arm himself by putting on the Breast-plate of Righteousness, and flying for Sanctuary to him who hath had victory over death, by a lively Faith in his Merits : Then the King of Terrors cannot be able to hurt us ; but will do us great service, in giving us a passage to the enjoyment of a blessed Immortality, where we shall enjoy rest
and

APPLICATIONS. 31

to and ease and happiness unspeakable, such as ear hath not heard, nor eye hath seen, neither hath it entred into the heart of man to conceive. To which place God of his mercy bring us, for his sake who hath so dearly bought us, our blessed Saviour Christ *Jesus*. Amen.

X.

IT is remarkable to observe, that of late years when men grew weary and impatient of the very long and tedious compass in their Voyages to the *East-Indies*, and would needs make tryal of a more compendious way by the North-West passage, it always proved unsuccessful-

successful. Thus when weary of our lives, we must not by a shorter cut, put a period to our days. It is not lawful to break the prison before the Gaol-delivery ; as the body is not to be pampered, so it is not to be neglected, *Prov. 28. 20. Solomon* says, *He that maketh haste to be rich, shall not be innocent ;* neither shall he that maketh more haste then good speed to go out of this world. By preparation we must be ready to receive death, but not to hasten it by execution. For our times are in Gods hands, and not in our own, and therefore to his good Providence and pleasure we must commit them. If we we have much work to do, we must

APPLICATIONS. 33

must not be too greedy of our Sabbath, but rest contented with our days of labour ; always praying to God for *S. Paul's* composed frame of spirit, to whom either to stay and work, or to go and rest, was equally indifferent.

It is said of Prince *Henry*, that when upon his sick-bed he was told that the sins of the people brought that affliction on him ; O no, says he, I have sins enough of my own to be the cause of it. So should we all confess. When God inflicts any National Judgment upon us, as Plague, Fire, Famine, or the like, each Christian should say, It is my sins in particular which have provoked
D Gods

Cods anger, and possibly more
 my sins then any others ; for a
 man may better know the
 wickedness of his own heart
 then of others ; and it is the
 best and safest rule to walk by.
 To be severe and rigid in judg-
 ing our selves, and to be very
 meek and charitable to our
 Brethren.

XL

MY Soul and Body are
 two great friends , ha-
 ving been Companions many
 years, and therefore are unwill-
 ling to part: But let us consider
 friends are most sad, who fear
 when they are parting, they
 shall never meet more. But,
 O

APPLICATIONS. 35

O my Soul, 'tis certain at the last day there must be a conjunction between thee and my body ; though you part for a season, yet when you meet again after this life, you shall never part more. Therefore be, not dejected to separate when the body dies, which must of necessity be, according to the inevitable decree of Nature, nay of the God of Nature: but be careful so to demean your selves while you both live together here, that you may both part willingly, and meet joyfully, hoping for a blessed Immortality ; which God of his infinite mercy grant, for Christ *Jesus* his sake. *Amen.*

XII.

IT is said of *Plutarch*, that he should say of himself, “It were better there had never been such a man as *Plutarch*, then that they should justly report him unmerciful and unjust. It was a worthy saying of an Heathen, and might well become the meditation of a Christian. There are many who go under the notion and profession of Christians; few are really such comparatively: but better were it we never were born, then that we should be Christians only in profession, not in practice, *having a form of godliness, but denying the power*

APPLICATIONS. 37

power of it in our lives and conversations : For then we have cause to fear the pronouncing of the sad Sentence, *Go ye cursed, &c.* for we have but little hopes of finding Christ our-Saviour at our deaths, if we do not owne him for a Sovereign while we live.

XIII.

IT is reported in story of a great Politician at Rome, That he made it his whole design for many years to secure the election of his intimate Friend to the Popedom after the death of the present Pope, who was very aged ; and having for some considerable time

impatiently expected an happy issue to his so much desired hopes, the Pope dies, his Friend succeeds : Now he accounts himself a happy man ; It is but ask and have , of what is within the Pope's power ; and this is confirmed to him by a solemn promise from the mouth of his Holiness. But mark the unhappy issue : Whilst our Politician is considering what places of Honour or Profit will be most grateful to his ambitious mind , his Friend the Pope dies too, and he finds all his endeavours are rendered fruitless. Upon the news of his death, he vainly laments his loss, and says it was not in his power to secure himself against
such

APPLICATIONS. 39

such a misfortune. Thus it fares very often with the men of the World, who put their trust and confidence in Princes, & in *the son of man whose breath is in his nostrils*. If we wholly relye upon our earthly Friends, when they die, we lose our expectation of what advantage their friendship and kindness can afford us : But if we relye upon God, and secure him to be our Friend, he will comfort us when our Friends fail, when they die, he can raise us new ones ; he will be our Friend when we have most need of him, not only in our lives, but at our deaths, and continue so to all eternity. O what an unspeakable honour and happiness

ness is it to gain God to be our Friend! even the highest frail man is capable of. It is our greatest Concern to make friendship with the Almighty. Was it not a great honour for *Abraham*, the *Father of the Faithful*, to have God to be his Friend, and to be called the *Friend of God*? I pray God we may have the like felicity, that, following *Abraham's* example, we may rest in his bosom: which God of his infinite mercy grant, for Christ *Jesus* his sake. *Amen.*

XIV.

There was a great contest between *Apelles* a famous Painter and another, which should

APPLICATIONS. 41

should appear the better Artist ; and as a tryal of skill, *Apelles* drew Grapes, which were so naturally done, that the birds pecked at them, supposing them to be real Grapes : The other drew only the lively picture of a Curtain, and bringing it to *Apelles* for his approbation, he was desired to draw away the Curtain, that his Picture might be judged of. He then concluded himself the better Artist ; For, says he, *Apelles* deceived the birds, but I deceived *Apelles*. Thus with Art and cunning we may deceive birds, beasts, and men, nay our selves ; but we cannot deceive God. Let us therefore so behave our selves in
our

our words, gestures, thoughts, actions, as considering we are always in Gods presence, to whom we must be accountable at our death, and at the day of Judgment; and therefore let us not dare to commit sin, unless we can conceal our actions from his all-seeing eye.

XV.

I Have heard of a Jury of twelve men, who being asked by the Judge, whether the Prisoner at the Bar were Guilty or Not guilty, before the Fore-man could conveniently make answer, another person who stood by said, Not guilty; to whom the Fore-man look-

APPLICATIONS. 43

looking with indignation, repeated his words, Not guilty? adding, I say, my Lord, he is Guilty: but before he expressed the latter, his two first words were recorded according to Law, and by this mistake the Offender escaped. But at the day of Judgment the guilty have no advantage by any possibility of a mistake or accident; for the Judge is infallible and righteous, and the Conscience, which is both Jury and Witness, (*Conscientia mille testes*) will certainly deliver true evidence, not being deceived in the least tittle. At this Bar voluble Oratory prevails not, neither can subtile Law-distinctions any ways avail; but
Judg-

Judgment shall be given to every one in Righteousness and in Truth, by him who is Truth it self, and cannot lye ; whose mercy we had need implore in our lives and at our deaths, that he may not be severe to mark what is done amiss, but forgive and pardon us for Christ his sake.

XVI.

THe Dog (in the Fable) having meat in his mouth by the water side, and perceiving the shadow of it reflect (which he erroneously mistook for real flesh) opened his mouth greedily in hopes to get it , and by this means lost the true substance. Thus it fares with many

APPLICATIONS. 45

ny worldly men, to whom God hath given meat in their mouths, his blessings in a liberal proportion, *Eccles. 6. 2.* (*Riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof*) but they, not satisfied therewith, seek to increase their wealth *per fas & nefas*, ravenously coveting the shadow, which is vexation and vanity, and neglecting to improve their Talents to Gods glory and their own good, and by this means lose the true substance, their hopes of eternal welfare.

XVII.

XVII.

A Scholar of *Socrates* observing that many of his fellow-Pupils had presented their Master with great and rich presents, which he was incapable of doing, by reason of his poverty, came to *Socrates*, and told him, he freely gave him what was in his power, Himself devoted to his service. The most acceptable gift to the God of Heaven is our selves, our hearts and affections : *My son, give me thy heart*, says *Solomon*. Without this Present all others are vain Oblations, Sacrifices which are an abomination to the Lord : He will despise us
and

APPLICATIONS. 47

and our Offerings, if they are not tendred with an intire, humble, dutiful, and obedient heart; which I beseech God to give us, that we may retribute the same to him again. *Amen.*

XVIII.

Alexander the Great, being about to destroy *Lampsacum*, an eminent Port-Town in *Bithynia*, *Anaximenes* a famous Philosopher and his former Master, being a Native of the place, came to meet him, and to intreat him to spare that City. Which being fore-seen by *Alexander*, he swore that he would not do that which *Anaximenes*

48 HISTORICAL

ximenes should ask him; whereupon *Anaximenes* told him, That which I desire of you is, that you will destroy *Lampsacum*. Whereupon *Alexander* bearing great reverence to his Oath, did not destroy the place. This was commendable in this great Man, and is so in all Inferiours; for a lawful Oath is a sacred bond, not to be violated without great impiety. How much blame-worthy then are they who break their vows of Baptism, and oaths of Allegiance, &c.

XIX.

A Story is told of the same *Socrates*, that one day being

APPLICATIONS. 49

being in his School, a Physio-
gnomist came to visit him, and
taking great remark of his face,
plainly averred, that *Socrates*
was guilty of such and such no-
torious vices ; which accusati-
on his Disciples heard with
much impatience, and could
hardly forbear striking him,
declaring that he was a silly fel-
low, and that he had done their
Master injury, for what he had
said was very false upon their
knowledge. *Socrates* inter-
poses, and assures them that
what this Artist had delivered
concerning him, was well
grounded, and therefore they
had no such reason to blame
him ; for (says he) I have a
great natural propensity and
E incli-

inclination to those crimes, which certainly would have had a great predominancy over me, had not my Reason and my Philosophy prevailed over them, which was no small difficulty. Thanks be given to Almighty God for his restraining Grace, that we have not been actually guilty of those sins to which our particular natures do so much incline us; that every single offence hath not been the unhappy parent of many more : and this is wholly to be imputed to God's goodness to us ; for our resolutions may fail us of doing good, and avoiding evil, our Reason may be blinded and deceived, Philosophy, both as to

APPLICATIONS. 51

the Theory and as to the Practick part, may be vain and unprofitable : but if we are endued with Gods Grace, this cannot fail us. *He giveth us to will and to do of his good pleasure ;* but the more we relye upon him, and pray for his blessed assistance, the surer we are to find the happy influence and benefit of his good Spirit, which will teach us to *walk* humbly, penitently, soberly, *not as fools, but as wise, redeeming the time, because the days are evil.*

XX.

IT was said of a good man, that he should confess he had been undone unless he had

E 2 been

been undone ; meaning, that if God had not awakened his Conscience with temporal losses and afflictions, and caused him to look into himself, prosperity and inconsideration had swallowed him up. God many times grants our requests in denying of them, when to his Majesty these appear inconsistent with his glory and our good ; for he only knows what is best for us. In a prosperous condition we seldom take up the complaint of that good Heathen, who sadly said, *amici, diem perdidit !* O my friends, I have lost a day ! because he could not call to mind any good he had done that day ; but lose day after day for many

APPLICATIONS. 53

many years together, until at last we have not a day left to repent in, though many a mispent day to repent of; and then we must know, though true Repentance is never too late, yet late Repentance is seldom true.

XXI.

ALL Societies and Companies of men, as well Merchants as others, who are sober, industrious, wise, and well-governed, conduce much to the advantage and benefit of that Kingdom or Common-wealth in which they live; Rich Merchants make a rich Kingdom: But let the great Traders have

a care, lest, while they enrich themselves with worldly Treasure, they neglect to labour after the gaining of eternal Riches. If so, at the last they will be accounted unwise Merchants, who have been guilty of a foolish Exchange, losing their own Souls for dross and perishing dung. For *what shall a man give in exchange of his soul?* Lose that, and lose all. It was the saying of a pious Minister (Mr. Dod) that “no man “was undone until he was “damned. Loss of temporal goods, liberty, nay life it self, may be gain to us, if we suffer for conscience sake, taking up Christs Cross: But he is lost without Redemption who loseth his Soul. XXII.

XXII.

IT is a constant custom among Merchants at Sea, that when they apprehend their Ship much indangered by a violent storm, for fear their ship should be overladen, and that the Goods in her should occasion the sinking, they fling them over-board, hoping by this means to preserve their Ship, and, what is more precious, the lives of the Mariners and Passengers. I wish we were as spiritually wise, that we had a discerning spirit when our Souls are in danger of being overset by the wealth and cares and pleasures of this World ;

that we may be more willing than the Merchant at Sea to part with these earthly Goods, lest they should indanger the sinking our Souls in the bottomless pit of perdition. I pray God we may make a just distinction between earthly and heavenly Riches, momentany and eternal ; that we may esteem godliness the greatest gain, and not make gain of the pretension of godliness. *Amen.*

XXIII.

IT is reported of the Primitive Christians, that when by a strict Edict of an Emperor they were prohibited to meet and assemble together in their publick

APPLICATIONS. 57

publick Worship and Devotions, they obeyed the Command : Though they were troubled at the imposition, yet they esteemed it their Duty to obey the Authority God had set over them in all things wherein they did no violence to their Consciences ; which in this they were free from, for they were still allowed to serve God in their private houses and retirements. This liberty ought to satisfie the Dissenters from the Church of *England*, in case no other shall be permitted them by the Supreme Authority : for though I have been and shall always be willing to promote, so far as lawfully I may, indulgence to all honest
peace-

peaceable men of what persuasion soever, so far as is consistent with publick safety; yet until the King shall be pleased to give liberty for several distinct meetings, it is the Duty, in my opinion, of all His Majesty's Subjects, to obey His Proclamations prohibiting their Meetings, and most agreeable to Christian Principles.

XXIV.

IT is a Poetical fiction of *Erasmus*, that he hung, when dead, between Heaven and Hell. There are many men, when alive, appear to hang between Heaven and Hell: Some faint desires they have

APPLICATIONS. 59

have tending towards Heaven; at the same time their evil inclinations and actions carry them into the paths that lead to Hell and destruction: They are long in suspense which way to take, the narrow or the broad path; but by not chusing the first, they must necessarily fall into the last. In the ways of goodness, whose paths are pleasantness, *non progredi est regredi*, they that proceed not forward must go backward. Many who have had good resolutions may be now in Hell. He that resolves to go a journey, is never the nearer performing it by intending it, if he does not go the journey. I pray God give us to will and to do of his good pleasure.

XXV.

XXV.

A Good man should have no other exception against the shortness of our lives but this, that there is so little time for us to enumerate Gods blessings and Providences, and to return him thanks for all his mercies and benefits which he from time to time so largely and liberally hath bestowed upon us, who deserve not the least of them. It ought not to afflict us that our time is so short to recreate our senses, and delight our selves in sensual enjoyments; for this is a cause of joy: While we live here, either through wilfulness or humane

APPLICATIONS. 61

mane frailty, we shall offend God who hath been so gracious to us; but the time is at hand, when at the period of our days there will be a period set to our sinning; *all tears shall be wiped from our eyes*, and we shall sin and sorrow no more.

XXVI.

IT is said of a wicked man who dyes full of years, *Din fuit, non vixit*, He hath been a great while upon the face of the Earth, but he hath not lived at all: for we should only account that living which is to God-ward; the other being but a dead life, *he is dead while he is yet alive*. Happy are we,
if

if we dye to sin, and live to righteousness ; if we so live in this World , that we may not dye eternally , walking with God, truly fearing him , and obediently loving him ; not with a servile love, but with a filial ; not worshipping him as the *Parthians* do the Devil, that he should do them no hurt , but because *the love of Christ constrains us*, 2 Cor. 5. 14. for a true Christian loves Christ more then he fears Hell.

XXVII.

IT is reported of a *Florentine*, that upon his death-bed he sent for his Children, and told them, It comforted him very much

APPLICATIONS. 63

much in his dying condition, that he should leave them rich. He had indeed reason to thank God that he was inabled to leave to them good fortunes, which they might by Gods grace imploy to his glory and their good : but he had much greater cause of rejoycing, if he could truly have said, *As for me and my family, we have constantly served the Lord our God* : And therefore, my dear Children, I hope both my self when my life is ended, and you all in good time after me, shall be partakers of those joys which God hath out of his abundant mercy prepared for them that love him.

XXVIII.

XXVIII.

IT was the constant * Principle and Practice of the Primitive Christians, to resist their Tyrant-Governours, as well as others, with no others weapons but *preces & lacrymæ*, prayers and tears. I wish no other arms of late years, or at any time, had been made use of against our lawful Kings : *Charles* the First, of blessed memory, had not then been murdered before his own doors, dying *the Martyr of his People*, and made the more glorious by the infa-

* *This was always the constant worthy Principle of those Ministers of the Profession of the Church of England.*

my

APPLICATIONS. 65

my of so many unparallel'd villanies. All Principles contrary to this of Obedience to Magistrates may be condemned as inconsistent with Piety and Policy. With Piety ; for the Precepts and Example of our Blessed Saviour and his Apostles teach us other Doctrines : with Policy ; for if we allow that a Prince is to be resisted in any case, every Factious party who can get arms into their hands will pretend that to be the case, when-ever they have a mind to incite the People to rebel ; though as contrary as light is to darkness : for 'tis too easie (as late experience hath demonstrated) to delude the people under specious pretences,

F

tences, and upon this Maxime
no Kingdom or Common-
wealth is safe.

XXIX.

A Painter, who was esteem-
ed a good Artist, being
asked why he painted so flow-
ly ; he answered, *Pingo æter-*
nitati, I paint for eternity. If
we did consider, our Eternity
of happiness or misery depends
upon the well or ill-spending
our time here, we should then
take greater care of our acti-
ons, and not hastily do amiss.

XXX.

One very properly and
wittily says of Religion,
That

APPLICATIONS. 67

That it is an Ingenuity of heart towards God. And indeed if persons were truly ingenuous, they would be religious. Good nature is a good stock for grace to plant upon ; but *væ optime naturæ nisi superveniat gratia*, Wo be to the best nature, if grace be not added to sanctifie and make it better.

XXXI.

WE are not naturally apt to content our selves here in this world with any one constant place, or the same company : We find no perfect contentment in any of our settled affairs, and therefore we endeavour to find it in variety ;

but all in vain : Only this use we may make of it ; Let us consider with our selves, the things of this World may satiate us, cannot satisfie ; what appertains to a better life may satisfie us, and not satiate : Therefore being our Souls are of such immortal capacities, as not to be contented with, nor confined to terrestrial things, let us make it our great design to provide for the eternal Felicity of our Souls. And let us acknowledge, he only that made satisfaction for us, can give satisfaction to us. *S. Austin.*

XXXII.

E*De, bibe, lude, post mortem nulla voluptas, inquit Epicurus.*

APPLICATIONS. 69

curus. This is the vulgar Tradition concerning *Epicurus*; and yet it cannot be proved that he ever said or writ any such thing *totidem verbis*, only in effect he said it, for he denied the Immortality of the Soul, and consequently every one is by that Position left at liberty to do as he pleases, *si post mortem nulla voluptas*. Thus if many of us were to be judged of by our practices, many abominable Principles would be laid to our charge, which in words and outward profession we wholly disown and detest. But what a deplorable thing is it, that there should be such contrariety between our Opinions and our Actions, that the

latter should give the first the lye, which we account a word of greatest disgrace and reproach to us, if given by another, and yet contentedly and frequently we give it ourselves?

XXXIII.

P*Rædicat vivâ voce*, qui *prædicat vitâ & voce*, He preaches with a loud voice, who preaches with his life and voice. That Minister whose life is in good measure proportionable to his Doctrine, prevails much with his Auditory, and converts many Souls; otherwise the people are apt to say, 'Tis true, he preaches well; but why should I believe him
who

APPLICATIONS. 71

who does not appear to credit himself, for he says one thing and practises another? And if we condemn this in a Preacher, we must not approve it in our selves. The moral Heathens will rise up in judgment against us at the great day, if we shall relye upon a bare Form and outward profession of Godliness, but deny the power of it in our lives and conversations: for *to whom much is given, of them much is required.* It was a wise saying of a natural Fool when he lay upon his death-bed, "Lord, require no more of me then thou hast given me. Let this be remembered to humble the wise men: Many have been the wise sayings of

Fools, but not so many as the foolish actions of Wise men.

XXXIV.

IT is reported in story of a great Emperour, who had made large promises, that when his faith was suspected because his Predecessors had broke theirs so frequently, he replied, That if faith and truth were no where else to be found but in his breast, there they should remain. This I am well assured may without flattery be justly applied to our gracious Sovereign *CHARLES* the Second, who may justly be styled *Delicium humani generis*, as it was said of *Titus Vespasianus*,

APPLICATIONS. 73

spasianus, qui neminem demisit tristem. I beseech God to bless him with a long and happy Reign : His sweet, obliging, mild disposition is more agreeable to the *English* temper than to any Nation whatsoever, our Climate being so justly famed for producing in all Ages so many good-natur'd people. What the Emperour said of himself, every one in particular ought to make applicable, and not to follow the generality, who constantly do amiss ; and thus argue, Tell not me what vain fashions or customs others follow, how perfidious they are in their promises ; I will keep my word, and do my duty, leaving the
success

success to the wise Disposer of all things, endeavouring to walk unblameably both in the sight of God and men.

XXXV.

IT is reported of the *Lacedæmonians*, that they had this fond Ceremony at the death of their Kings, That all, both men and women, mangled their Foreheads, and in their Lamentations cryed out, that their deceased King (how wicked soever he were) was the best Prince they ever had. In all times there want not some or other who will praise those that are great and in power, giving them high applauses for their
Vertues

APPLICATIONS. 75

Vertues and deserts, though they be never so deformed with the leprosie of vicious enormities : but such servile Spirits will be despised by good men ; nay, at last, abominated even by those they so unworthily flatter ; and shall receive one of the punishments of lyars, which is, Not to be believed when they speak truth.

XXXVI.

Honesty is the best Policy : it is simple and innocent, like a true Story or Narrative ; natural and easie, that needs no defence : and a good Conscience is a continual Feast. He that in all his actions deals plain-

plainly and honestly, gains such a reputation, that all persons both believe him, and believe well of him ; and therefore in all the affairs of the world he meets with many friends and chearful assistances ; whereas those that have used great artifices to deceive and undermine are soon found out, seldom trusted. We have an *English Proverb* to this purpose, *Once a Knave, and always suspected*. If any of the most vertuous, gent-
* *The Fe.* left, mildest & fairest
male. * Sex shall by any act of great immodesty and indiscretion expose themselves to the just censure of the World, it will be difficult to recover their fame lost, by after-acts of sobriety

APPLICATIONS. 77

sobriety and modesty ; but this should not discourage any to attempt it : but the best way is to preserve a good Conscience, which is a Feast prepared for us by the God of Heaven, to be fed on at all times, and in all conditions : it is introductive of *the Peace of God*, which is an happiness so great, that it *passeth* humane understanding, and is a blessing of a vast magnitude , such as the World can neither give to us, nor take from us, when God in mercy has afforded it to us. When a mans ways please God, he makes his very enemies to be at peace with him, so that many times their hearts being turned, they perform offices

fices of friendship and great kindness to us.

XXXVII.

OUr Christian Charity, which consisteth partly in forgiving our enemies, returning good for evil, and partly ingiving to all who are objects of Charity, more especially to those of the household of Faith, is not only a Charity to them, but our selves too. The first part, being divested from any vindicative spirit, is the most lawful and most politick way of revenge, the Holy Writ says, it is an *heaping coals of fire upon their heads*; so justly upbraiding them for the injuries

APPLICATIONS. 79

juries they have done us, that we may have cause to believe (probably speaking) they will become our friends: but if not, let us not be discouraged from forgiving them as oft as they offend, as we hope God will forgive us far greater offences; let us in all things endeavour to do our duties, and leave the success to God. As for the second part of our Charity, commiserating and relieving our brethren in distress, God will reward it plentifully in this World, and in the World to come infinitely, with a *Go ye blessed*, &c. (as we find in Scripture:) besides the great satisfaction which must necessarily arise to any generous and good-natur'd man,

man, to be the occasion of doing good, with small gifts so much to revive and rejoyce the disconsolate spirits of suffering persons. The *Italian* poor man says, *Sir, do good to your self, and bestow something on me:* and certainly, if truly considered, we do our selves more good then those we relieve.

XXXVIII.

IT hath pleased God heavily to afflict my extraordinary friends, in depriving them of their only Son. *Leves loquuntur, ingentes stupent.* God intends this as a great tryal of the patience and piety of the Parents : now God calls upon them

APPLICATIONS. 81

them to resign their wills to his readily and contentedly, without excessive sinful Lamentation, not to grieve as without hope ; *they may go to him, he cannot come to them.* Let them consider, Heaven is the best Inheritance. God hath given them his Son, to redeem them from their sins and the just punishment of them ; therefore certainly 'tis their duty, and, I hope and believe, it is their inclinations, not to repine that God hath *taken away* their Son *from the evil to come.* Let them be comforted, that he dyed of a natural disease, not occasioned by vicious disorder, but departed penitently, willingly submitting to the will of God ;

G

as

as I pray we may all do at all times, both living and dying.

All things work for good to those that love God, together, if not singly, every individual thing; yet joyntly, if we love God. And because it was the will of the good God, it was better so then if it had been otherwise. All good Christians wisely acquiesce in Gods Providence; he knows what is best for us. I hope God may restore to them his blessings, as he did to his Servant *Job*, with a great increase: if not, let them remember, the blessed Angels have no Off-spring.

XXXIX.

Saint *Augustine* reports of his Mother *Monica*, that as often as her Children did commit sin against God, so often she did, as it were, travel in birth of them again. Every evil report she heard of them, did as it were cause new pangs & throws. Thus it is with good Parents, who conceive it better for their Children never to have been born, then not to be born again. They are so passionately concerned for the eternal welfare of their Souls, That, when they have taken pains to instruct them with good Principles, and given

them good Examples, if they chance to be seduced by lewd and vicious company, it causes more grief and sorrow to them, then their mothers had in bringing them forth ; the labour and affliction of the mind much transcending the pain and travel of the body. The pain of the body is but the body of pain ; but the sorrow of the Soul, is the Soul of sorrow.

Orators in the close of their Speech express the best of their Art, to stir up the affections of their Hearers, that at last they may leave the deepest impressions of those things they persuade unto. In this manner we all ought to do. Our whole life is but a continued Oration
or

APPLICATIONS. 85

or Prayer to the God of Heaven, to be admitted into his Kindgom. But when we come to the last Act and Epilogue of our Age, then is the time that we should more especially strive to demonstrate our best Art and skill in *exercising our selves unto godlinesß*, that so our last words may be our best words, our last thoughts our best thoughts, our last actions our best actions, hoping by this means to stir up the affections of our God, and melt the bowels of his merciful compassion towards us; that so we may, like the Sun, then appear most glorious and resplendent, when we are setting, and drawing near our Western home,

the house appointed for all living.

XL.

WE can never be enough thankful to God for his mercies to us, especially for that great transcendent one, the mercy of all mercies, in sending his Son to dye for us, to redeem us from the slavery of sin, that we may live and not dye eternally, that we may live happily here & hereafter. In the obedience of his commands is great delight : They that are of a contrary opinion, it is because they are unexperienced in his service, *in whose service is perfect freedom.* For to obey sin and the lust of the flesh,

APPLICATIONS. 87

flesh, is the greatest vassallage in the World ; and he is a greater man who subdues his vile affections, then if he were a victorious Conqueror over all the World. For God doth not account of us by our outward greatness, but by our inward goodness : All humane greatness (however idolized by worldly men) is a Pageantry and a meer representation acted upon the Theatre of the world, which quickly disappears, and the Scene is changed and withdrawn when the Play is done. Farther to advance the mercies of God to us , let us consider, God might have commanded us to have sacrificed an *Isaac*, to have lived all the time of our

lives in painful and vexatious trouble, exercising our selves in acts contrary to our natural and reasonable appetites ; and yet after an obedience to such seeming severe commands for an hundred years or more, if he should give us Heaven at last, we had great reason to be thankful : But now, on the contrary, he only commands us to live chastly and temperately ; not to deceive our Neighbours, but to love them as our selves ; to keep up a good report ; to endeavour to do all the good we can, and to refrain from evil ; to forgive our enemies, and not to be of contentious natures, but, *as much as lies in us, to live peaceably with all*

APPLICATIONS. 89

all men : which Commands, if we endeavour to conform to, it will conduce to a temporal as well as an eternal felicity. When we digress from such Rules given us by our great Law-giver, we find sad effects, as consequential punishments of our disobedience ; as, loss of reputation, many ill casualties and diseases, many times hastening our end by vicious excesses. These inconveniences to a rational and considering person were sufficient (if there were no higher) to deter him from evil practices.

XLI.

I Being sick, and under some dejection of spirit, opening my Bible to see what place I could first light upon, which might administer comfort to me, casually I fixed upon the sixth of *Hosea*; the first three verses are these.

1. *Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.*

2. *After two days he will revive us, the third day he will raise us up, and we shall live in his sight.*

3. *Then shall we know, if we follow on to know the Lord:*
his

APPLICATIONS. 91

his going forth is prepared in the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth.

I am willing to decline Superstition upon all occasions, yet think my self obliged to make this use of such a providential place of Scripture; First, by hearty repenting me of my sins past; Secondly, by sincere reformation for the time to come, desiring to turn from the evil of my ways, to serve the living God, that so long as he spares me life, I may live as in his sight and presence.

XLII.

Upon the 29th day of May.

THis day is an Holi-day, a day of Congratulation upon a double account ; First, of the Kings Birth ; Secondly, of his Restauration. The first was great cause of rejoycing, That so Brave a *Prince* was born the Heir apparent to three great Kingdoms, and an universal Joy to all good Subjects : He was an high Blessing to the Excellent Monarch his Father, and to his sweet and Pious Consort, Daughter of the great *Henry the IV. of France.* The second was the greatest,

APPLICATIONS. 93

greatest, That his Majesty, after so much unjust Suffering and Banishment by his Fathers Murtherers and his Rebellious Subjects, should by the miraculous Providence of God Almighty be restored to his own Dominions by the unanimous Consent of all his Subjects, *ne- mine contradicente*, without the effusion of one drop of blood. These so transcendent mercies to so distressed a Nation ought to be had in continual remembrance : Our thankfulness to God Almighty and our serving him ought to be in some measure proportionable to our mercies ; nor ought we to provoke him to wrath by our sins as we have done, which God
grant

49 HISTORICAL

grant we may repent of from the highest to the lowest, that so God may repent him of the evil of punishments which our sins have deserved.

XLIII.

O*Ratio est clavis diei, & sera noctis,* Prayer is the key of the day, and lock of the night. And we should every day begin and end, bid our selves good morrow, and good night, with prayer. This will make our labour prosperous, and our rest sweet. *Jacob* is said to wrestle with God by a mighty continued earnestness in his prayer, and at last as a Prince he prevailed with God;

Hae

APPLICATIONS. 95

Hæc vis grata Deo. It is lawful to take Heaven by such a holy violence ; and 'tis a modest and commendable impudence , with a strong and zealous importunity to beg mercy of the God of mercy. The Scripture says, *Pray continually.* That is, that we ought not to be so discomposed with passion or the affairs of the world, but that we may be always in a praying capacity. Good Mr. *Dod* was wont to say, That he was in a sad condition that had a hard heart, and could not pray.

XLIV.

*If God be for us, who shall be
against us?*

WHo? Hence learn, If a Question be asked in Scripture, and let fall without an Answer, it amounts to a Negative. First, let us ingage chearfully in Gods Cause, then having the lawful Authority of his Vice-gerent, who shall be against us? no man can: It is not in the power of humane policy to oppose or counter-mine Divine determinations. They who *trust in the arm of flesh, and in the son of man whose breath is in his nostrils*, are sure
to

APPLICATIONS. 97

to be deceived ; they trust to a broken Reed , to a Bul-rush : We ought to look upon men but as Gods instruments ; if we do otherwise, we may justly be made the objects of Gods wrath and severer punishments. So long as we do lawful things , we may hope God is on our side , and expect his protection: out of our Calling; we are out of Gods keeping.

Quest. But how shall we know God is on our side ? *Answ.* By examining our selves, whether we look upon God as our ultimate End in all our actions and designs ; if we make all things subordinate to his glory ; if we look upon him as the Well-spring and Fountain of Life, H Health,

Health, and Salvation, with a chearful Christian indifference submitting to his will, whether he please to blast our actions, or bless and prosper our purposes ; if we have no sinful impatient desire after temporal blessings, but upon all occasions endeavour to do our Duties, and leave the success to God ; if we shall chuse to dye rather then deliberately to offend God : These, I say, are signs we are the true Servants of God ; and if we be so, then God will be on our side, and then we need not fear what men or Devils can do against us ; we are well guarded, no Bullet in Wars by Sea or Land can hurt us without Gods commission
There

APPLICATIONS. 99

There is an over-ruling Providence governs all sublunary things.

XLV.

IT is a most deplorable thing to consider, that there should be such great dissensions and animosities amongst Christians, who profess to believe in the same Saviour, and many times about Circumstantials, not Essentials or Fundamentals, in Religion, even to a scandal. There are many pious, learned, well disposed persons, who express great zeal and fervency of spirit to reconcile the differences in Christian Religion, but commonly meet with a severe Fate, (instead of their de-

served reward) to be abominated, or at least disliked, by all Parties. But we must remember, good men are but men, and transported many times with ungovernable passions & humours. Naturally men have a great affection to those of their own Interest and Party, sometimes either not discerning, or conniving at their faults; and too much prejudice to those who differ from them in opinion: though if we consider calmly and rationally, no man differs more in opinion from me than I do from him, and if I desire he should think charitably of me, I am obliged in conscience to do so of him; unless I know by his actions,
he

APPLICATIONS. 101

he pretends Piety to cloak his rebellious and factious spirit, with a design to disturb the Kingdoms peace, and by violence or Arms to resist the Civil Magistrate, Gods Vice-gent, or is guilty of some notorious crime : such a man I am bound to detect, and no ways to countenance or protect. It were an happiness much to be prayed for, that men of several Judgments, whether Episcopal, Presbyterians, Roman Catholics, Independents, (and under that notion may be comprehended Anabaptists, Quakers, and many other new fanatick and infatuated Sects) would more put in practice those Principles of Piety, Cha-

H 3

rity,

rity, and Morality, wherein all or most of them agree : this would conduce much to Union ; for then they would think better one of another, and bear with the frailties of their brethren, (being there is no perfection in this life) and by a gentle, mild, and unpassionate way of arguing , would sooner convince one another of their errors. Some can suffer better then dispute, who by calm disputation might soon be convinced and reduced to sobriety of judgment. This would, I believe, prevail more then punishments and persecutions, which so often beget Proselytes, and create in others tender commiserations of such
mens

APPLICATIONS. 103

mens sufferings, especially if they be of honest deportment and dealing, and of good lives, as many of them are, though such Sufferers may be faulty in neglecting those condescensions and just compliances which (if they rightly consider) they may with a good conscience express towards both Civil and Ecclesiastical Governours. But these Dissenters are ready to plead for themselves, "What I suffer, it
" is for my Conscience, it is not
" out of Faction, or a spirit of
" Contradiction ; and there-
" fore in these cases I must obey
" God, and not man, (which is highly true, when that is the case :) and farther, say they,

“ It appears to us an hard thing,
“ that we must be under a tem-
“ ptation either to go against
“ our consciences, or suffer for
“ them : But Gods will be
“ done ; if we suffer for his
“ sake, we are contented.

XLVI.

GOD is said in Scripture to
give his Beloved sleep ;
which is a great blessing, be-
cause after moderate sleep, the
body wearied with labour, is
much refreshed. As Musick
may be said to be the Harmo-
ny of the Soul, charming it
with delight, so sleep is to the
senses ; and yet we know one
of our Saviours Disciples was
repro-

APPLICATIONS. 105

reproved for sleeping. *Could you not watch with me one hour?*

There is a proper season for all things that are done under the Sun ; and therefore we must not watch when we should sleep, nor sleep when we should watch, but *watch and pray that we enter not into temptation.*

When we cannot take rest in our beds, we should commune upon them, and be still ; and when by good thoughts and meditations we entertain holy conference with God, possibly he may communicate something to us by the influence of his holy Spirit, which may conduce to our Souls rest ; and then in this case, not to have rest, is the best and sweetest repose.

repose. What is all the World to us without the light of Gods countenance ? Good God, speak peace unto our consciences ; say unto our Souls , that thou art our Salvation ; and then when we awake, we wake unto the Lord ; when we sleep, we sleep unto the Lord ; whether we awake or sleep, we are the Lord's.

XLVII.

MEN of several Opinions in the World fondly believe, that only those of their Judgments shall be saved, excluding others out of Heaven, who haply may be admitted, when their Censurers may be refused

APPLICATIONS. 107

refused for their uncharitableness. The way to Heaven certainly is not so straight in matters of Opinion as Practice ; for what will it advantage to be orthodox in Opinion, and dissolute in Life ? God will pardon many errors, where the persons who maintain them intend well and live well, if they do not obstinately and pertinaciously persist in them, but are both willing to retract them when they are convinced they ought to do so, and heartily pray to God to convert them from all their errors and failings, and to teach and confirm them in all saving Truths. We must all ingenuously confess, that in our tenderest years those

those Principles we first receive in our education take a great impression in us, and are not easily removed ; we have an affection for them , study Arguments in their defence , and have many times too great an aversion to the very persons who differ from us , as well as to their Opinions : yet certainly, difference in Judgment ought not to cause strangeness and difference in affection. Possibly God may accept of this Plea from many particular persons hereafter ; I have endeavoured to serve thee, O Lord, sincerely in the way I was brought up in , which appears to me to be true , otherwise I should with as much zeal have
embra-

APPLICATIONS. 109

embraced any other Opinion, which I should have been convinced was the truest. We have no warrant in the Word of God to condemn so much as the very Heathens, who were men of good lives, and many of them of pious, devout conversations, who never heard of Christ, no more then we have to condemn little infant children, who are not capable of committing actual sin.

XLVIII.

IT appears strange to me that wicked worldly men should be accounted wise, whenas in the matters of greatest importance they are so careless and remiss,

remiss, even in the Salvation of their Souls. For all wise men in difficult cases will do that which is safest : Now to live as believing there is a God, and truly to fear and serve him, is certainly most secure : for though there be many Arguments, besides the conviction of every mans Conscience, to prove there is a God ; yet no man can demonstrate the contrary, that's impossible ; and if there were none, no person would repent after death, that he in his life-time believed there was one : but dis-believing the Deity in his life, he may by that God, whose Essence he durst so impudently deny, be punished in Hell eternally.

XLIX.

IT is safest and best for us to believe as God in his Word has revealed to us, and not to be guilty of carnal arguings: as, not to think it reasonable that man should be punished infinitely for finite sinning; or to seem to incline to *Origen's* Opinion, (which most would be willing to embrace, if there were any religious ground for it) That all men at the last day shall be saved, even the very Devils themselves. But thus consider, In this World the wisest men know but in part, and see but in part; in the next World the mist will be taken from

from our eyes, and we shall see clearly ; the most ignorant persons here, shall know more in the other world then the greatest Clerk upon Earth : But here it is our duty to acquiesce in what we suppose is Gods will we should believe or practise ; his Will is the highest Reason, and ought to be esteemed so by us.

L.

WE account an ungrateful man the worst of men, *Ingratum si dixeris, omnia dixeris* ; and yet we little consider how ungrateful we have been to the God of Heaven, who has given us our Being and Well-being, who hath done
such

APPLICATIONS. 113

such great things for us, by whom *we live, and move, and have our being*. What great dangers do we daily escape by his mercy? A preserving Providence is no less then a creating one. What cause have we to be ashamed and repent of our ingratitude and perfidious promises? If we once break a solemn promise and engagement to men, we cannot expect to be trusted any more; and yet how many promises of more strict and circumspect walking have we broke with the great God of Heaven and Earth, either upon our sick-beds, or upon our receiving the blessed Sacrament, and many such like serious occasions? How many

I times

times have we said , O Lord, spare me yet but this once, and I will live and amend ? and when we have recovered, our vows have fallen off like cords of vanity. How dangerous is such breach of vows ? and how justly may we upbraid our selves for it , abhorring our selves by reason of our iniquities, and repenting in dust and ashes, as holy *Job* did ?

LI.

Sunday is the Lords day, which ought more particularly to be devoted to Gods Service. For though it is our duty in our several Callings every day to serve God, and endeavour

APPLICATIONS. 115

deavour to advance his glory ; yet on that day, the weekly Holy-day, we should not think our own thoughts, nor do our own actions, (but what necessity requires:) and therefore 'tis most fit then to refrain from playing at Cards, or such Recreations which may administer scandal to many good people. If it be a measuring cast, whether any particular thing be lawful or unlawful, 'tis safest and best to resolve on the Negative : for this is an infallible Maxime, They that in all things will do the utmost that is lawful, will be tempted in many cases to do that which is unlawful.

LII.

WHen we are tempted to any sin, let us say, with *Joseph*, *Shall I do this wickedness, and sin against God?* God forbid. *Shall we sin, that grace may abound?* God forbid.

LIII.

IN this World as good Christians we are engaged in a spiritual Warfare, *the flesh warring against the Spirit*; sometimes one prevails, sometimes the other. But let us comfort our selves; We fight under Christs Banner, he is *the Captain of our Salvation*: and therefore

APPLICATIONS. 117

fore in such a War we may joyfully hope to obtain Victory over the lusts of the flesh, by the assistance of Gods gracious Spirit, if we valiantly contend to the end of our lives, being *not weary of well-doing* ; for which we *shall reap, if we faint not, the crown of life.* Let us consider, then, how blameworthy those are, who are so far from contending, that they willingly yield ; and are so far from fighting in a good cause, that they basely deliver themselves up Prisoners without striking one stroke ; so far from resisting, that they tempt temptations to tempt them ; in this supplying the place of the *Great Tempter*, the Devil, until

they are justly *given over to a reprobate sense*, sinning with delight and greediness, *drinking iniquity like water*, and living and dying with obdurate hearts, and seared consciences; From which sad Judgment, Good Lord, deliver us. *Amen.*

LIV.

A Title to Honour and honourable Actions is to be preferred before a Title of Honour unaccompanied with just and noble Deeds. For though it be a happiness and a blessing to be descended of a vertuous and ancient Family, yet if they who are thus descended, shall degenerate from
the

APPLICATIONS. 119

the worth of their Ancestors, their faults are aggravated by not following so good and great examples ; and they are generally more despised then the vulgar and ignoble vitious persons. Lords and Nobles who stand on the higher ground for doing good, should endeavour to excel others more in generous and just actions, then they do in high and honourable Dignities. The Examples of such men will have great influence upon the places and Countries where they live. It was well and truly said by the late * *The Earl of Clarendon.*
* Lord Chancellor in his Speech to the Lords in the Presence of the King,
I 4 Lords,

Lords, and Commons ; I hope you (my Lords) will for the Kings sake, as well as your own, shew great and good examples to your Country-men. Your examples will be very prevalent with them, and by your actions they will judge of the actions of His Majesty, whom they suppose you imitate, having so near an access to his Person.

LV.

Friendship is a noble thing. Worthy Doctor Hammond used to say, he pitied him that was destitute of a Friend, as a very unhappy person. By conversing with a Friend, and communicating our secret affairs

APPLICATIONS. 121

fairs to him, our joys are by Sympathy increased, and our griefs lessened. Two dear Friends seem to have one Soul in two Bodies; (they are like Twins, when one dyes, the other pines away:) there is but one propriety between them both, all their goods are in common.

Friends are to Friends like little Gods, whilst they Honour and Friendship to each other pay.

Mr. Herbert worthily says in his Poems,

*All worldly Joys go less,
To that of doing kindnesses.*

This

*This being so, Good God, let
Hatred cease,
And Friends and Neighbours
love, and live in peace.*

Some very curious scrupulous persons have made inquiries, whether Friendship between those of different Sexes may be innocent. To this I answer affirmatively, without the least scruple or dispute: but he that truly values the honour and reputation of his Female Friend will be very cautious, lest by any act of his indiscreet affection, he should lessen her good opinion in the world; and, as that Learned and Pious Doctor *Taylor* says in his Tract
of

APPLICATIONS. 123

of Friendship, which is worthy the perusing, "A man ought to lose much of his satisfaction, rather than she any thing of her Honour.

LVI.

THE Society of *Gresham-Colledge* is composed of very ingenious and eminent Persons, * whose conversations are desirable in many respects; their endeavours to improve Arts and Sciences Mechanical and Liberal, their inquisiti-

* The Lord *Brouncker*, *Seth* Lord Bishop of *Sarum*, *John* Lord Bishop of *Chester*, Mr. *Robert Boyle*, Sir *Robert Murray*, Sir *Kingmil Lucy*, Sir *Andrew King*, Dr. *Du Moulin*, Dr. *Crone*, Dr. *Goddard*, Dr. *Pope*, &c.

on into the works of Nature, may be both delightful and profitable to themselves and others. If this be granted, let us raise our Meditations higher, and consider how advantageous it will be for us to meditate of the God of Nature, to advance his glory, expressing our love to him by singing his praises while we have a being here, which is the delight and employment of beatified Souls to all Eternity.

LVII.

N Either the ambitious nor covetous man can ever be satisfied; for their thirsty desires after honour and wealth increase

APPLICATIONS. 125

increase by their obtaining what at present they so greedily covet ; like one in a burning Fever, the giving him drink does but increase in him a desire still to have more, and his thirst is but little quenched. He that will not religiously frame his mind to content himself in whatever station God has placed him, will scarcely be satisfied and easie in any condition : for if we cannot proportion our Fortunes to our Minds, we should our Minds to our Fortunes ; rendering thanks to God Almighty, who has done such great things for us : and then we are happy as to this World. To make our Felicity here the more conspicuous, we ought to

to compare our temporal state to those beneath us, our Inferiours, and not to our Superiours.

* If goods increase, they are increased that eat them, &c. Eccl. 5. 11.

* If Riches increase, set not your heart upon them; but look upward, and say, *Vanity of vanities, all is vanity and vexation of spirit. There is no end of writing many Books; and much study is a weariness to the flesh.* But observe Solomon's conclusion, who was best experienced in the trial of humane delights and affairs: After he had said, *There is a season for all things, and that time and chance happens alike to all, to the wise as well as foolish;* and advised all persons

APPLICATIONS. 127

sons to make use of Gods blessings with a contented thankful mind, for *we know not who shall be after us* ; then he adds, *Fear God, and obey his Commands ; for this is the whole Duty of Man.*

A Pray-



A Prayer for the KING,
and the Royal Family.

O Lord our God, let the choicest of thy Blessings fall down upon thy Vice-gerent, our Sovereign Lord, the KING, on the QUEEN, the Illustrious Duke of YORK, and all the Royal Family. O thou who art the King of Kings, who hast in thine hands the Hearts of Kings, and canst turn them as Rivers of water, be pleased to send down the Light of thy Countenance so to shine upon His MAJESTY, that He may be as holy, valiant, and prosperous

as King David, wise and rich
 like Solomon, zealous in thy
 service as Josiah ; that He may
 always govern the People com-
 mitted to his charge in thy fear.
 And as thou hast indued Him
 with a mild, gracious, and mer-
 ciful disposition ; suffer not, O
 Lord, any of his Subjects to a-
 buse his Clemency, and deprive
 themselves of the continuance of
 it by a necessary Severity upon
 them : but be pleased so to dis-
 pose the hearts of Prince and
 People, that in their several Sta-
 tions and Callings they may e-
 steeem it their greatest honour
 and satisfaction to do thee ser-
 vice. And after a long and happy
 Reign, let him attain the end of
 K his

(130)

*his hopes at the period of his
days, even the Salvation of his
Soul, for Christ his sake.*

Amen.

A

his
his
en. *A most pious Letter of the most
Excellent Lady, the Lady
Harmonia, to the Author of
these Meditations.*

My Lord,

— **I**N obedience to your
Commands I have under-
taken that which I know
I am very unfit to per-
form ; which is, to give your
Lordship Rules for holy living.
A Yet because your Lordships
Friendship makes you so kind,
as to believe what is said by
me, will make a deeper impres-
sion then by others who have
not so great a share in your
Lordships esteem ; I have ven-
tur'd upon it, not to inform
you, as one I believe ignorant,

(for I know your Lordship to be very much better able to instruct me) but to put your Lordship in mind, *That not the knower of the Law, but the doer of it shall be justified; and that, If you know these things, happy are you if you do them.* For he that knows his masters will, and doth it not, shall be beaten with many stripes. I will begin my first Rule of Advice to your Lordship, with desiring you not to turn the day into night, and by sleeping so long in the morning, give your self only time in haste to put on your cloaths, and it may be sometimes with more haste say a short formal prayer to stop the mouth of a natural Conscience, which for
haste

to haste you hardly mind your-
 e to self, and therefore have little
 our reason to expect God should.
 the Therefore I shall advise your
 doer Lordship to go to bed in so
 at, good an hour at night, as that
 ppy you may wake in so good time,
 be as you may not lose the mor-
 and ning, which certainly is the best
 ith time for the Service of God.
 my And I would have you as soon
 our as you wake, fix your thoughts
 not upon that God that gives you
 nd time to think, and do as Holy
 or- David did, who said, *As soon*
 ne *as I awake, I am with thee.* Con-
 as, sider how your Bed might
 th have been your Grave, for many
 al every night go down into the
 a place of silence, and there take
 or their long and last sleep. Con-

sider also what a mercy sleep
 is, and how if we miss but a
 nights rest, how burdensom
 and uneasie a man would be to
 himself; therefore begin the
 morning with blessing God for
 it, and then commune with
 your heart upon your bed, and
 be still; and consider what a
 mercy it is to have another day
 added to your life, that you
 may make your peace with God
 before you go hence and be no
 more seen. Think what many a
 poor dying Creature would
 give for a day to repent in, and
 at what a high rate (if it were
 to be purchased) the damned
 Spirits would purchase a day
 to repent in. Consider, a day
 is a precious thing, when *Titus*

a Heathen, could say (when he had spent a day without doing good) to his friends with great regret, *O my friends, I have lost a day!* And another could say, *He was not worthy the name of a man, who spent a whole day in worldly pleasures.* Remember, this little moment of time is all we have given us to provide for Eternity in ; and therefore not to be spent and thrown away carelessly, as if we had no God to serve, nor no Soul to save. Therefore have a care, lest it be said of you, as it was of *Jesabel, I gave her space to repent, but she repented not.* When your Lordship has thus in the morning brought your heart into a serious frame, then my

second Advice is, to leave your Bed, and as soon as you are ready, retire to your Closet, and let none of the business of the World be first dispatched, (though the Devil be never so busie to perswade you to it) but say to all your worldly employment, *Stay here, while I go yonder and worship, and I will come to you again.* When you have shut your door, and have shut out outward Company, then have a care to shut out inward, vain, and distracting thoughts, which will be very busie to steal away your heart. Then I would advise you to begin your private devotions with reading the Word of God, the Holy Scriptures ; for *David* says,

says, *Wherewithal shall a young man cleanse his way? even by taking heed thereunto according to thy Word.* And certainly these Divine Oracles of God, are a most excellent means towards the mending of our lives. Therefore I would have you begin every morning with reading some portion of it, remembering it is that Word by which we must one day be judged. When you have done this, I would not advise you presently to clap down upon your knees, but first to consider seriously what you are going about, *viz.* That you are going about to speak to that God before whom the Angels and the Cherubins do cover
their

their faces in token of reverence, as not being able or worthy to behold so much glory; and that *Abraham* (the Father of the Faithful) presented himself before him with so much humility, as that he called himself dust and ashes. Therefore do you prostrate your self before him with humility, remembering that he has said, that he will have respect unto the lowly; And yet come with confidence as to a gracious Father, who has promised, *That whosoever comes unto him, he will in no wise cast out; and that before we call, he will answer, and whilst we are yet speaking, he will hear.* Remember that Prayer is the key of Heaven;

ven ; it is that by which you can pour out all your wants to God, as to a most loving Father, with a confidence that he wil supply them. The Scripture tells you, *That the effectual fervent prayer of a righteous man availeth much* ; and it tells you, that though *Elias was a man subject to like passions with us*, yet God heard him, & granted his requests, to encourage us to come with boldness to the Throne of Grace. Therefore do not only make conscience to pray, but make conscience also how you pray. Pray with zeal & fervency, do not satisfie your self with the body of the duty without the Soul ; but as pious *Hanna* did, pour out your spirit

rit before the Lord in the name of Christ, for what things you stand in need of. And remember that *David* said, that the Lord had heard the voice of his weeping. And therefore if you can, weep for your sins, at least mourn, that you cannot mourn for sinning against so gracious a Father, that so the mercies of God may melt you into an ingenuous sorrow : And do not leave your prayers till you have enjoyed some Communion with God in them, and then you will be fit to go cheerfully about your worldly employments. Forget not, God hath intrusted you with Children, and therefore remember to take care they be bred up in
the

the nurture and admonition of the Lord ; and to season them in their young and tender years with Principles of Piety and Honour, that so setting them forth in the way wherein they should go, when they are old, they may not depart from it. Remember also you have a Family to govern, and take up good *Josuah's* resolution, that you and your house will serve the Lord ; and *David's*, who said, that his eyes should be on the Faithful in the Land, that they might serve him, and he that telleth lyes, should not tarry in his sight. Therefore have a care not to keep any that is openly profane and scandalous, but at least let them be moral-

morally civil ; and let God be solemnly twice a day publickly worshipped by your self and Family, and set them good Examples, and say unto them as *Gideon* did to his men in another case, *Look on me, and do likewise.* When you have thus spent your morning, then I am not so rigid as to forbid you all Recreations ; no, I think them very necessary for Diverſion ; but I must be so severe as to forbid you such as may put you into any passion or disorder which may be hurtful both to Soul and Body. Therefore I would absolutely forbid you Dice, and Cards too, unless it be sometimes when you must keep these limitations. First,
not

not to play all day long, as if you were made only to eat and drink, and rise up to play. For certainly God did not give us time, as we give Children Rattles, only to play withal. Remember what your good Friend Dr. *Taylor* says, " That
 " he that spends his time in
 " sports, and calls it Recreati-
 " on, is as he whose garment is
 " nothing but fringes, and his
 " meat nothing but sauce. Therefore I shall advise you, that your Recreations may be as your sauce, not as your full meat. The second limitation I would advise, is, not to play for more then you care whether you win or lose ; Remember that Mr. *Herbert* in his excellent Poems says, *Game*

*Game is a Civil Gun-powder
in Peace,
Blowing up houses with their
whole increase.*

My next Advice to you, is to make a good choice of your friends, and to keep company most with those of them that are civil and religious, and ingenious ; for such company will be both pleasant and advantageous to you ; but the ranting Gamesters company ought to be displeasing to you, for I am sure you may get a great deal of ill by them, but no good ; Therefore let such Company be rather a punishment than a choice. Next I would

would desire you to be as cheerful as you can, and to that purpose I would recommend to you that gaiety of goodness that will make you most pleasing to your self and others. And now (my Lord) as your Friend, you must give me leave to give you not only good counsel, but my own experiences too (like Nurses who feed their Children with nothing but what they have first themselves digested into milk) and to assure you, that however the Devil and wicked men may persuade you, That Religion will make you melancholy ; yet I can assert from my own experience, that nothing can give you that comfort, serenity, and

L compo-

composedness of mind, as a well and orderly led life ; This will free you from all those sad disquieting remorsees & checks of conscience which follow an ill action, and give you that peace of God that passes all understanding, and that continual feast of a good conscience. This will make you rejoyce with joy unspeakable and full of glory ; This will calm your desires, and quiet your wishes, so as you shall find the consolations of God are not small. You will find you have made a happy exchange, having Gold for Brasse, and Pearls for Pebbles. For truly (my Lord) I am upon tryal convinced, that all the pleasures of this world
are

are not satisfactory. We expect a great deal more from them than we find. For pleasures die in their birth, and therefore, as Bishop *Hall* says, are not worthy to come into the Bills of Mortality. I must confess for my own part, though I had as much as most people in this Kingdom to please me, and saw it in all the Glories of the Court, and was both young and vain enough to endeavour, having my share in all the Vanities thereof; yet I never found they satisfied me, God having given me a Nature incapable of satisfaction in any thing below the highest Excellency. I never in all my life found real and satisfying Com-

forts but in the ways of God,
 and I am very confident your
 Lordship never will neither.
 Therefore I beseech you try
 this, and then I verily believe
 you will be of my opinion,
That all her ways are pleasant-
ness, and all her paths are peace.
 When you have spent what
 time you think fit in your Re-
 creations, or visiting Friends,
 or receiving Visits from them,
 then I would have you every
 day set some time apart for
 reading good Books and Medi-
 tation ; do not fear that a lit-
 tle time alone should make you
 melancholy, for the way not
 to be alone, is to be alone, and
 you will find your self never
 less alone, then when you are
 so.

so. For certainly that God that makes all others good company, must needs be best himself. Be often in the profitable work of self-examination, be not a stranger at home ; but pray *S. Austins Prayer*, *Lord, make me to know thee and my self*. You will find the practice of this rule conduce much to the good of your Soul. This will make you see what sin is most predominant, and what grace is most weak, and therefore had need be strengthened. It will keep sin from growing undiscerned by you. Remember (my Lord) the best Gardens had need often to be weeded, or else they will soon be over-run : and the most de-

licate neat House must be often
 swept, or else there will be
 much dirt and dust in it. Me-
 ditation is a most profitable
 Duty. I would therefore have
 you meditate sometimes on the
 transitoriness and dissatisfying-
 ness of all this Worlds glories.
 Your Lordship, your self, has,
 as young as you are, seen such
 strange Revolutions as are suf-
 ficient to convince you, that
 there is nothing certain in this
 life, but that there is nothing
 so ; and that all is vanity and
 vexation of spirit. God has
 in our Age cast contempt upon
 Princes, and stained all the glo-
 ry of humane Excellencies, to
 make us cease to put confi-
 dence in man, *whose breath is in*
his

his nostrils ; for wherein is he to be accounted of ? God hath famished all the gods of the Earth , that he might be God alone , and hath imbittered the stream , that we might come to the fountain. Therefore often meditate on this , and it will keep you from over-loving any sublunary thing. Next I would have you meditate sometimes upon the shortness of your life , and the uncertainty of the time of your death ; On the black Abyssus of Eternity , and on the great account you must give of all you have done in the flesh , whether it be good or evil. *For we must all appear before the Judgment-seat of Christ , to re-*

ceive according to what we have done in the flesh, whether good or evil. I would not keep you upon such melancholy thoughts as these too long, and therefore I would have you think of the Joys of Heaven, of that Rest that remains for the People of God, of that better Country that is a heavenly one, of that City that hath a foundation, whose Maker and Builder is God, and of those Joys which eye hath not seen, nor ear heard, nor hath it ever entred into the heart of man to conceive what God hath laid up for them that love him. For Heaven will make us happy, not as Philosophy pretends to do, by the confining, but by the
the

the fruition of our desires. There we shall be past doing, as well as past suffering ill. There all tears shall be wiped from our eyes, and we shall obtain joy and gladness ; and sorrow and sighing shall flye away. Those are unmixt blessings which are reserved for the other life. We shall then enjoy health without sickness, joy without sorrow, and happiness to Eternity ; but that which is above all ; we shall be ever with the Lord, and see him who shall be all in all to us, yea we shall follow the Lamb whithersoever he goes. Such Meditations as these I would have you frequent in, that whilst you are musing, the fire of heavenly Devo-

Devotion may burn and inflame your heart with love to God, that so your Meditation of him may be sweet. I would also recommend to you the frequenting of the publick Ordinances, which are excellent helps to Devotion ; for Faith comes by hearing , and God has promised that those who wait upon him shall renew their strength, and that he will make them joyful in his House of Prayer. I know your Lordship too well, to say much to perswade you to works of Charity, for I am not ignorant that your Lordship abounds in good Works; only to encourage you to continue in the exercise thereof, I would put you in
mind

mind of some promises, how that God has said, *He that giveth to the poor, lendeth unto the Lord, and that whosoever gives unto a Disciple, in the name of a Disciple, though but a cup of cold water, shall in no wise lose his reward.*

And now (my Lord) I fear I have tired you with my too tedious Rules, and therefore I shall put an end to them when I have given you this one, which is to conclude the day always with Prayer, and not to give sleep to your eyes, nor slumber to your eye-lids, till you have called your self to an account what mercies you have received that day, that you may praise God for them; and what
 sin

sins you have committed that
 day, that you may be humbled
 for them. Remembring what
 the good Primate of *Armagh*
 said, " That the best man li-
 " ving did enough in the day,
 " to bring him upon his knees
 " at night. Therefore every
 night make your peace with
 God, remembring that many
 have shut their eyes in a health-
 ful sleep, and yet waked in a-
 nother world. My Lord, I
 have now done with my Rules,
 which I should never have ven-
 tured upon, had you not assu-
 red me, that you were confi-
 dent they would by Gods bles-
 sing do you good, and also
 faithfully promised me, that
 you would practise them.
 Which

Which promise I must beg your Lordship to perform, and then I shall be much satisfied ; for I assure your Lordship, I am so much your Friend, as I cannot but with great earnestness desire the Salvation of your Soul ; and indeed , all professions of friendship that are made, are but empty professions, if they do not aim and design all they can to make their Friends eternally happy ; which I beseech your Lordship to believe, is the earnest desire of,

My Lord,

*Jan. 20. 1659. Your affectionate Friend and
most humble Servant.*

FINIS.